

THE

No 19

BOOK OF MORMON
EXAMINED;
AND ITS CLAIMS TO BE
A REVELATION FROM GOD,
PROVED TO BE FALSE.

BY JOHN HAYNES.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is *not another*; but there be some that trouble you, and would pervert the gospel of Christ.”—Gal. i. 6, 7.

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The *Doctrines of Mormonism* will be issued in a few weeks.

THE BOOK OF MORMON EXAMINED,

&c., &c.

Reader,

Whoever thou art, or whatever thou might be called, or wherever thy lot may be cast, thou hast an immortal soul, that must be happy for ever in heaven, or miserable for ever in hell. Thou art a probationer here, to “work out thy salvation with fear and trembling;” and as thou art not only a stranger, but ignorant also of the way in which thou must walk, in order to attain it, God speaks to thee by His Word. The Bible is a revelation of God’s will to thee: and thou art commanded to read and to obey this revelation of His will, that thou mightest know how to obtain the one, and escape the other. In this book, too, He solemnly asserts its *perfection*, *completeness*, and *sufficiency*, to give thee this instruction. Listen to its own words: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works,” (2 Tim. iii. 16, 17); “wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.” (Jas. i. 21.) It is so plain, that, while there are depths in which the greatest mind can swim, “the wayfaring man, though a fool, shall not err therein.” Our blessed Lord said to the Sadducees, who were disputing on the resurrection, “Ye do err, not knowing the Scriptures, nor the power of God.” (Matt. xxii. 29.) Here, then, is the Scripture as a perfect rule of faith and practice, set forth in the New Testament by the Apostles and our Lord himself.

The Old Testament is equally explicit, and that, too, at a time when the Jews, of whom the greater part of the Scriptures are written, were in the habit of receiving much oral instruction from their elders and teachers; but this was never recognised except it accorded with the law. Hence, we find David saying, “The *law* of the Lord is *perfect*, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of

the Lord is pure, enlightening the eyes." (Psa. xix. 7, 8.) "Thy word is true from the beginning." (Psa. cxix. 160.) "Thou art that God, and Thy words be true." (2 Sam. viii. 28.) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20; Mic. iii. 6.)

And because the pride and depravity of man is ever anxious to devise a system of revelation to suit the carnal propensities of his own heart, he is solemnly charged by God himself, "Ye shall *not add* unto the word which I command you, neither shall ye *diminish ought* from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. iv. 2.) In the days of Solomon, the same injunction was necessary: "Every word of God is pure: * * * *Add thou not unto His word*, lest He reprove thee, and thou be found a liar." (Prov. xxx. 5, 6.) And as if the word of God was not hedged and guarded enough, the warnings already given were again confirmed by a more solemn caution: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book: and if any man shall *take away* from the words of the book of this prophecy, God shall *take away his part* out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii. 18, 19.)

Surely these solemn warnings are enough to deter the most hardened opposer of God's moral government, especially as revealed in His Word, from presuming to palm upon the world "another Gospel," which, indeed, "is not another," for it is no Gospel at all; "but there be some that trouble you, and would pervert the Gospel of Christ."

Here, then, we have the answer to that momentous question, "What is Truth?" Sages and philosophers of all times, and in all countries, have tried in vain to solve it; but, in one short sentence, our blessed Lord himself gives the answer; and by so doing, fixes the seal of divinity upon it for ever: "*Thy word*"—not man's—"Thy word is truth." (Jno. xvii. 17; viii. 40.)

Reader, art thou satisfied with the Bible as the Word of God; and as containing a *complete, perfect, and sufficient* rule of faith and practice? And dost thou believe in it with all thine heart? Then pray for the life-giving influences of the Holy Spirit, that the seed of eternal truth, sown in thee, be not lost, but quickened again, that it may bring forth fruit unto God: for while the Holy Spirit is the agent in conversion, He works by the *Word* as the *instrument*, according to John i. 18; 1 Peter i. 23, 25; John vi. 63; 2 Cor. iii. 6. The system that denies

this, denies the only condition on which man can be saved. As it respects the atonement, there is no condition: that is a complete work done *for us* by the Saviour; but without the influence of the Spirit, regenerating, sanctifying, and purifying the heart, there is no meetness for heaven; for "without holiness no man shall see the Lord." (Heb. xii. 14.) Mormonism denies this, and, as a consequence, throws a mighty barrier between the sinner and the Saviour. If it should be asked, do I then deny that Mormonism has salvation in its system, I answer that, judging from the practices of those who follow its doctrines, *it has not*. I say this advisedly and with sorrow, and not till after I have paid considerable attention to the system. I do not wish to be unkind, illiberal, or uncharitable; but I think the greatest charity is to warn a man of his danger, and point out the remedy. And when they deny the doctrine of original sin, ignore the blessed Trinity, the need of Divine influence, justification by faith, and all the fundamental doctrines of the Gospel, what salvation can there be in the system?

On Tuesday, December 7th, 1852, at Brighton, I heard an Elder at their public meeting say, "We make no pretensions to piety: we do not understand the piety of the Bible. The Bible did very well for the times when it was written, but it will not do for us, we want something else: hence the necessity of another revelation!" Here is honesty: a plain admission that so long as the Bible is received, their system cannot be. "Can two walk together, except they be agreed?" (Amos iii. 3.)

Now, I will give place to none for intensity of feeling and interest in the spiritual welfare of my fellow-sinners; and therefore it is that I warn you against the errors of the times in which we live. Error and ungodliness abound on every side; and for a time, at least, seem to prevail: "And because iniquity abounds, the love of many waxes cold." Men, in the higher ranks of life, and of whom better things were expected, are become Papists; and others, alas! thousands of the working classes, who ought to have clinged with sincere attachment to their Bible, are become Mormonites.* Is not this a sad proof of the degeneracy of our times? Does it not prove that men can "no longer endure sound doctrine;" but heap up to themselves teachers, having itching ears, and turn their backs upon the good old teaching of the Bible. They have grown tired of the Bible; and, in consequence, God's word, God's truth, God's sabbaths, God's ordinances, God's commands, and God's ministers, are slighted and contemned, and men live as if there were

* The word "Mormon" is derived from the Greek, and signifies *bugbear*, *rawhead*, *hobgoblin*: hence, a Mormonite is a frightener, something terrific, especially to children.

no God, and they had no soul! Yes, with grief I record the fact, that to such a contempt as religion become, that men are no longer ashamed or afraid to speak evil openly of the Ministers and Pastors of God's holy word, and all their hearers. This cannot be denied.

May we not ask, "Is there not a cause?" If the Bible, and the Bible alone, were read more, and studied more, it would not be. All this arises from not being led by the written Word of God. Some profess to follow the dictates of conscience; others the voice of reason; others bring down the authority of the Bible to the level of reason; and others, to have immediate revelations from God himself; while only the few of God's own people are content to be ruled by His holy Word. Ought not these things to humble us to the dust? Ought we not to be abased for our lukewarmness? Let us, then, pray that God, of His infinite mercy, would quicken our desires, and make us more anxious, not only to live the life of the righteous ourselves, but to spread it all around. Christianity is *not* selfish.

The evidence upon which we receive the Bible as the Word of God, is of two kinds—*external* and *internal*. By the *former*, is meant the evidence of testimony both from friends and foes, as well as the proof from miracles, fulfilled prophecy, the rapid spread of Christianity under circumstances the most unfavorable, and the personal benefits conferred upon mankind thereby; by the *latter*, the proof arising from its morality, the adaptation of its religion to the condition and wants of man, the *holy and unblemished life and character of its Founder* and His twelve Apostles, together with the perfect agreement and harmony of each part with the other, though written at different times, in different countries, by different individuals, under different circumstances, all the most opposite to each other, so as to prevent anything like a semblance of cohesion or fraud.

We do not receive the Bible as the Word of God, without being able to give a *reason* WHY we so believe it. The Bible itself bids us do this; and, as I have just intimated, we can produce the strongest testimony possible,—aye, that of enemies as well as friends,—to establish the fact, that we do not receive the Bible with a blind credulity, but from an heart-felt conviction that it is what it professes to be,—a *revelation* from God to man.

Let it be remembered that God is the author of order, not of confusion. "God is not man, that He should lie." *Truth*, inflexible, uncompromising *truth* and *holiness*, are His essential characteristics; and therefore, what is from God, bears this imprint on every page. None can deny this. "The Lord our God is holy:" "true and just are all His ways."

But, now let me ask, by what authority is the "Book of

Mormon" received as a revelation from God? Has it any marks, *external* or *internal*, by which it may be tried, that we may be satisfied of its Divine authority? It would be blind credulity indeed to receive it as such, if it has not; and that it has, I do not hesitate to deny. We will be honest in what we say respecting it, and give it the *same* trial we give the Bible, and test it by the *same* rules. This cannot be unfair. Now, Mormonites themselves do not deny that the Bible is the Word of God; but they place side by side with it the "Book of Mormon," and require that it must be received as of *equal authority* with the Bible. What I ask, then, is, does it deserve this place? Is it, therefore, a revelation from God? Does it contain any thing worthy of God? Does it bear the imprimatur of the all-wise Jehovah?

Joseph Smith sent this book into the world as a revelation from God, upon the testimony of eleven witnesses, whose names are appended to it. How unlike the Bible! The nature of their testimony does not concern me now. What I have to shew, is, whether these witnesses were competent judges,—men of well-known honesty and integrity, and therefore worthy of credit. If they were, then we will receive their testimony; if they were not, the whole goes to the ground.

I. Now, before the year 1830, the Book of Mormon was unknown: in that year the first edition was published in New York. At the commencement of the book is an affidavit, or testimony, to its truth, and that Joseph Smith received it as a revelation from God, signed by *three*, and then *eight* names. So far, well: the nature of this testimony does not concern us at present. But were these witnesses, admitting that it is a fact, competent to judge of what is therein related? Could they not have been deceived, and then led to deceive others? This might be; but I do not believe that any of the eleven witnesses was deceived. I believe, from the accounts that have reached us, that they subscribed their names to it, knowing, at the same time, that it was a gross imposture. Strong as language like this might appear, I speak it advisedly, because it has every appearance of a family concern—a family compact—to obtain a name, power, and wealth, of the unwary and unsuspecting. The witnesses are such that would not be received to give evidence in any court of justice, in this country. The names of the first three are, Oliver Cowdery, David Whitmer, and Martin Harris. In the remaining eight, four of them are Whitmers, three Smiths, and Hiram Page. This, certainly, looks very suspicious: but, to allow this, let us bear in mind what I have already said, that the value of any testimony depends on the character of the witnesses for honesty and truth. Are *they* deserving of credit? Now, here we will meet them on their own ground. In a book

entitled "Doctrine and Covenants," by Joseph Smith himself, and called the "Third European edition," published in Liverpool by Orson Pratt, one of the Elders, at page 168, is the following revelation, said to be given to Smith, in November, 1831: "Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that *he should be entrusted with the commandments and the moneys* which he shall carry into the land of Zion, except one go with him who will be true and faithful: wherefore, I the Lord will that my servant, John Whitmer, should go with my servant Oliver Cowdery." These are Smith's own words; and surely, *a man who is not fit to be trusted with the money of the church, is not the man to authenticate a revelation from God.* So much, then, for the character of Oliver Cowdery, the first witness.

Now for the second witness, David Whitmer. In a paper draughted by Sidney Rigdon, "Far West, June, 1838, addressed to Oliver Cowdery, David Whitmer, W. W. Phelps, and Lyman E. Johnson," and signed by eighty-four Latter Day Saints, the dissenters are informed that "*Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of counterfeits, thieves, liars, and blacklegs, of the deepest dye, to deceive, cheat, and defraud the Saints out of their property, by every act and stratagem which wickedness could invent; using the influence of the vilest persecutions, and even stealing not excepted.*" So much, then, for the second witness, David Whitmer. The evidence of such a man, surely, is not to be depended on.

In reference to Martin Harris, the third witness, there is a revelation in the book of "Doctrine and Covenants," at page 174, under date of March, 1829, which utterly destroys the value of his evidence: "And I the Lord command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say, I have seen them, and they have been shewn unto me by the power of God: and these are the words which he shall say; but if he deny this, he will break the covenant which he has before covenanted with me, and, behold, he is condemned. And, now, except he humble himself, and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken." The palpable compact to deceive, in this extract, needs no comment. The editorial article, in the "Elders' Journal," headed "Dissenters and Priests," and edited by Joe Smith himself, gives the following account of the same Martin Harris, in connection

with two pseudo-apostles: "One thing that we have learned, "that there are negroes who wear white skins, as well as those "who wear black ones—Granny Parrish, and a few others, who "acted as lackies, such as Martin Harris, &c.,—but they are so "far beneath contempt, that a notice of them would be too great "a sacrifice for a gentleman to make. Having said so much, "we leave this hopeful company in the new bond of union which "they have formed with the priests." In the *Star*, volume viii. pages 124 and 178, the same Martin Harris is said to be "filled with the rage and madness of a demon," and is a "wicked man." And to add another testimony to the above, Abigail Harris, dated, "Palmyra, Wayne County, New York, 11th month, 28th, 1833," says, "Martin Harris and his wife were at my house. "In conversation about the Mormonites, she observed, that she "wished her husband would quit them, as she believed it was all "false, and a delusion. To which I heard Mr. Harris reply, " "*What if it is a lie : if you will let me alone, I will make "money out of it.*" So much, then, for the testimony of Martin Harris, the third witness.

Here we have the character of the three principal witnesses. What is the value of such testimony? Does it not at once and for ever blast the pretensions of the Book? Do they not stamp it with deceit, fraud, and lying? But, supposing the above be not all truth, what then? Does it prove the miraculous appearance of the angel, discovering the Plates to Smith, and his now Divine commission? As Smith pretended that none could read the Plates without the two crystal stones, or, as he ignorantly termed them, the "Urim and Thummim," or if by the use of them they could read them, still, as he contended, it was his prerogative *only* to translate them, the witnesses would not be able to judge if it was a true translation, or whether something else was not palmed upon them instead. In either case, their testimony was useless, and contemptible.

Again, in the book of "Doctrine and Covenants," at page 202, we read, "Revelation given to Oliver Cowdery, September, 1830," and then follows, "Behold, I say unto thee, *Oliver*, that "*it shall be given unto thee, that thou shall be heard in all things "whatsoever thou shalt teach them by the Comforter, concern "the revelations and commandments which I have given.* 1 "behold, verily, verily, I say unto thee, *no one shall be ap- "pointed to receive commandments and revelations in this "church, excepting my servant Joseph Smith, junior, for he "received them even as Moses.*" Well, now, in the face of this assertion, that God had said *no one should receive revelations in the church except Joseph Smith*, I find, at page 206, in the very next month, a professed revelation given to Parley P. Pratt

and Ziba Patterson ; on the 207th page, in the same month (October), another revelation to Ezra Thayre and Northrop Sweet ; and on the 208th page, in November, to Orson Pratt. Surely, "God is not man, that He should lie !" This is not very like Him who is just and true in all His ways ! It seems more like the working of him who is "a liar from the beginning, and abode not in the truth." Now, I contend, from the experience of the past, if we stand in need of, or if we are to have a new revelation from God, it will surely be given to men who can be trusted. But the Bible informs us, "The law of the Lord is *perfect, converting* the soul ;" and that though Jesus did many things which are not written, yet that *enough* is written, that "*these* are written, that ye might believe that Jesus is the Christ, the Son of God ; and that, *believing, ye might have life through His name.*" (Jno. xx. 31.) So that another revelation is not needed : man has enough, and more than enough, to lead him to eternal life, and God nowhere promises more.

But if, as is stated above, God did speak to Oliver Cowdery, it is evident He made no revelation subsequently to any but Smith, or else God himself had told a lie, which is impossible, and blasphemy to suppose ; and if He did not speak to Cowdery, ^{and} Cowdery was a liar, and his testimony concerning the Plates cannot be received.

Here, then, we have one witness contradicting and quarrelling with the other, and all the witnesses together contradicting and quarrelling with the "Mormon Prophet," Joe Smith himself. This, certainly, does not look much like God !

Still, the question is often put, How came the Book into Smith's hands ? If it be all untrue, how did he get it ? To answer this, I have only to refer the reader to the following extract from a letter of a Mrs. Davidson, of Monson, Massachusetts, certified by Messrs. Austin and Ely, highly respectable clergymen of the same place, in a letter addressed to the "Boston Recorder," in the winter of 1840 : "I was married in early life to a Soloman Spaulding, a graduate of Dartmouth college, who was distinguished for a lively imagination and a great fondness for history." She then says they had no particular residence till they removed to New Salem, Ashtubula County, Ohio, in the neighbourhood of which there are numerous mounds and forts, supposed to be the dilapidated dwellings and fortifications of a people now extinct. Mr. Spaulding being an educated man, spent much of his time in examining these ruins, and while doing so, conceived the idea of giving an historical sketch of this long lost race. His object was to amuse himself and his neighbours ; and for this purpose, that it might have the appearance of extreme antiquity, to accord with the character of

the ruins, he imitated, as much as possible, the *style* of the Old Testament, it being the most ancient book in the world. It claimed to have been written by one of the lost race; and as he made it known to his neighbours, they would often enquire how he progressed in deciphering the manuscript, and come in to hear him read what he had prepared. Mr. Spaulding had a brother John, residing in the same place, who often heard it read, and was perfectly familiar with the whole of it. Mr. and Mrs. Spaulding then returned to Pittsburgh, Pa. Here, Mr. S. formed an acquaintance with a Mr. Patterson, the editor of a Newspaper. He exhibited his manuscript to Mr. Patterson, who was very much pleased with it, and borrowed it for perusal. He retained it for a long time, and then informed Mr. Spaulding that if he would make out a title-page and preface, he would publish it, as it might be a source of profit. This Mr. S. refused to do. But Sidney Rigdon, who has figured so largely in the history of the Mormons, was at that time connected with the printing-office of Mr. Patterson, as is well known in that region, and, as Rigdon himself has frequently stated, became acquainted with Mr. Spaulding's manuscript, and *copied* it. Shortly after this, they removed from Pittsburgh to Amity, Washington County, where Mr. Spaulding died, in 1816. "The manuscript 'now came into my hands,'" writes Mrs. Davidson, "and has 'been examined by my daughters and several other friends. 'After the 'Book of Mormon' came out, *a copy of it was taken to New Salem; and it was no sooner read there, than the people recognised it, saying, 'WHY, THAT'S SOLOMAN SPAULDING'S TALE!'* His brother, Mr. J. S., was present, and so afflicted, that it should be perverted to so wicked a purpose, his grief gave vent in a flood of tears, and *he arose on the spot and informed his audience of the imposture*, with sorrow and regret. The excitement in New Salem was so great, that at a public meeting of the inhabitants on the subject, they deputed Dr. P. Hurlbut, one of their number, *to repair to this place, and obtain from me the original manuscript* of Mr. Spaulding, for the *purpose of comparing it with the 'Mormon Bible,' to satisfy their own minds, and to prevent their friends from embracing an error so delusive*. This was in the year 1834. *The comparison was found correct, with the exception of a few pious expressions and extracts from the Sacred Scriptures, and construed into a new Bible, to palm it upon a company of poor deluded fanatics as divine.*

"Signed, MATILDA DAVIDSON."

Mr. John Spaulding says of his brother's book, "It was an *Historical Romance* of the first settlers in America, endeavouring to show that the American Indians are the descendants of

"Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi; he also mentions the Lamanites. I have recently read the Book of Mormon, and, to my great surprise, I find nearly the same historical matter, names, &c., as they were in my brother's writings." He further says, "According to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the *exception of the religious matter*."—"Mormonism Unveiled," by E. D. Howe.

The whole mystery as to the origin of Mormonism, and the origin of the Book which they profess to follow, is cleared up by the foregoing letter and extract, which, I hope, the reader will notice particularly. It was *Sidney Rigdon that dictated to Smith* the subject matter of that Book; and as soon as the manuscript was complete, withdrew from the scene of action, and joined Campbell and others, in preaching baptism for the remission of sins in the literal sense. He left in order to return, when a more favorable opportunity occurred, and then returned as a stranger to Smith, expressing his affected surprise at the "Book of Mormon," and professing not to receive it without much argument and persuasion. But, where is he now? If the Book is deserving of credit, how is it that, of all the eleven witnesses, with Sidney Rigdon also, not one is now a Latter Day Saint? Why have they left the system, if it was built upon truth? I leave it for the Mormons to reply.

We have now proved that the eleven witnesses were destitute of common honesty and truth, and that the "Book of Mormon" is an imposture.

So much, then, for the *external* evidences. Now, let me ask the reader, art thou prepared to give credence to such a blasphemous forgery, and to receive the "Book of Mormon" as a revelation from God? I leave the answer, till we have examined,

II. Its *internal* evidence. My tract would grow into a volume, were I to give you every blunder this pretended revelation contains. It must suffice to notice a few, just to shew the character of the Book, and its claims to be received as a revelation from God. These afford sufficient evidence in themselves to blast the pretensions of Joe Smith. Things are spoken of which it is well known were not invented till latter times; and language is used as having occurred more than 2000 years ago, which could not possibly have been known until the introduction of the things which they describe! and of many of them, their date is of very recent occurrence. Let us notice some of these contradictions and blunders.

Now, God's revelations must be consistent throughout: the Jewish economy harmonising with the Christian. The former was the foreshadowing of good things to come; accordingly, the statements of the New Testament dove-tailed with the Old Testament; and all the types and sacrifices of the Old, had a glorious fulfilment in the life, history, death, resurrection, and ascension of our Lord Jesus Christ: yet, in the "Book of Mormon," (3rd edition,) at page 66, in the 2nd Book of Nephi, I find a new priesthood established. "And it came to pass that I, Nephi, "did consecrate Jacob and Joseph, that they should be priests "and teachers over the land of my people. And it came to "pass, that we lived after the manner of happiness, and thirty "years had passed away from the time we left Jerusalem, and I, "Nephi, had kept the record upon my Plates, which I had made, "of my people, thus far." Here, then, this impious Book says, that Nephi consecrated certain parties to be priests, of the tribe of Joseph; whereas Num. iii. 10; Deut. xxi. 5, plainly declare that no one should draw near, as priests, to offer sacrifices to God, but the sons of Aaron and the Levites. God himself instituted a priesthood, and a high priest, to offer sacrifices, and direct the people; and he punished Korah, Dathan, and Abiram, with two hundred and fifty men of renown, for rebelling against this institution; and on another occasion, fourteen thousand and seven hundred for murmuring against this memorial of himself to them. (Num. xvi. 1, 40 46, 47; xviii. 7; Heb. vii., viii., ix., x.) Thus the "Book of Mormon" represents God as *instituting a new priesthood, from another family*, while the Scriptures affirm, again and again, that *if any man not of the tribe of Levi should approach the office, he should be put to death*. In such an awful manner does this wicked Book contradict Scripture, and make the God of truth approve of, and *sanction* a lie! Still it is placed side by side with the Bible, and its advocates demand that it should be received as of equal authority! O, damning profanation! awful malignity!

I submit, as a rule, that if a book contain the *names of persons, offices, places, or things, and uses terms, all of which belong to one age, which were really never used till hundreds or thousands of years after*, there is an indisputable mark of forgery. The history of the "Book of Mormon," extends over a period of about 1020 years, from the first year of the reign of Zedekiah, king of Jerusalem, 600 years before Christ, to the year of our Lord, 420. It represents Lehi, in the first book of Nephi, as a greater prophet than any of the Jewish prophets, and as having uttered all the events of the Christian era, and developed the records of the four evangelists, 600 *years before Christ was born!* It contains a manifest quotation from St. John,

where the word *Bethabary* is used (p. 17.) Now, this place was never mentioned by this name, before it was so mentioned in St. John; and the fact of its being used 600 years before Christ was born, is a proof of its imposture. On page 18, after an allusion to the dwindling of the Jews into unbelief, it proceeds thus: "And after they had slain the Messiah who should come, and after he had been slain, he should rise from the dead, and should make himself manifest by the Holy Ghost unto the Gentiles." Now, it is not likely, from the manner of God's general dealings recorded in His Word, that He would give a revelation which would at once have vindicated the claims of His Son the moment it should be produced in any part of the world, and then allow it to be buried until 1830! And is it likely that God would give to some unknown nation a far clearer, higher, and fuller development of His purposes, than to the Jews, to whom He was always desirous of making known His will?

It is also a marvellous thing that the New Testament should be *quoted by anticipation* in a Book the greater part of which professes to have been written 2400 years ago,—at least 600 years before the New Testament itself was written!! Now, if this were not absolutely impossible, it bordered on the verge of perfect absurdity; but the most singular fact is, that the *very same phraseology* of the New Testament is used.

The first two books of this blasphemous forgery are called the first and second of Nephi, the youngest son of one Lehi, who described his own character to his wife Sarah, in language more appropriate than I could do: "I know that I am a visionary man." It seems, however, that both Lehi and his son *were acquainted with* the four Gospels, the Acts of the Apostles, St. Paul's Epistle to the Romans, and the Book of Revelation, 600 years before they were written, according to their own account; for they quote Rom. xi. 17, 19, 23, containing the warnings against the apostacy of the Romans, from the example of the Jews, as referring to existing churches, and, singularly enough, apply the promise of "grafting in the branches" to themselves (pages 123, 124); and apply the prophecy in Rev. xvii. 5, to the Church of Rome, as "the Mother of Harlots and abomination of the earth:" so that the question which the whole Christian Church has been discussing for nearly 1800 years, was settled, according to Nephi, 2400 years ago! (1 Nephi iii. p. 26, 28.) Again, at chapter v., pages 42 and 43 of the same book, we find the following: "After they had bound me, the compass which had been prepared of the Lord did cease to work." After he was loosed, he says, "I took the compass, and it did work whither I desired it." Now this compass was only

known about 400 or 500 years ago ; but lest it should be objected, as it is by some Mormonites, that this refers to “ a round ball of curious workmanship,” “ within which were two spindles,” &c., “ something different from the present compass,” one of which pointed the way they should go into the wilderness, I have only to remark the fact, that any kind of compass was entirely unknown to the Assyrians and Persians, the Greeks and the Romans, and, indeed, to all the ancient nations ; and was not known in Europe till the 12th or 13th centuries, 1800 years too late to be of any purpose to Lehi.

At page 58 it is said, “ If Adam and Eve had not sinned, they would have had no children.” This is contradicting Scripture ; for, in Gen. i. 27, 28, we read, “ So God created man in His own image,” &c. “ And God blessed them, and God said unto them, Be *fruitful, and multiply*, and replenish the earth.”

At page 45, Nephi is represented as hearing the words of a pagan philosopher, who lived 634 years after him : “ The God of Nature suffers.”

In the third chapter of the book of Jacob, his words are thus recorded on the doctrine of the atonement, *545 years before Jesus Christ came upon our earth* : “ Beloved brethren, be reconciled unto Him through the atonement of Christ, and ye may obtain a resurrection according to the resurrection which is in Christ.” What an awful inconsistency is here !—a Greek name, Christ, the doctrine of the atonement, and the resurrection of Christ, are set forth *545 years before the word CHRIST was known, or the New Testament was written* ! The reader of the New Testament will easily perceive that this is derived from 1 Cor. xv. 22, 23 ; Heb. xi. 35 ; which I hope he will examine.

At page 485, our Lord is represented as appearing to the disciples in America, after His resurrection ; and it is written, “ And the Lord said unto them, Verily, verily, I say unto you, “ why is it that the people should murmur and dispute because of “ this thing ? Have they not read the Scriptures, which say ye “ must take upon you the name of Christ, which is my name ?” Now, what Old Testament Scriptures say that the disciples should take upon themselves the name of Christ in that way ? And throughout the Old Testament I defy any Mormonite to find a single word about their taking upon themselves the name of Christ at all. On this subject, the “ Book of Mormon ” states, at page 335, that the disciples were first called Christians in America, 70 years before Christ came into the world ; but in Acts xi. 26, we are told, “ The disciples were called Christians first in Antioch.” Which do you believe, the Book of Mormon or the Bible ?

On pages 110-11 and 250, are expressions such as, "And now I would ask of you my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water?" "After He was baptized with water, the Holy Ghost descended upon him in the form of a dove." "By following your Lord and your Saviour down into the water." Now, assuming the narrative to be true, these terms occur in a Book professing to have been written hundreds of year before the birth of Jesus Christ.

At page 5, we are informed that America is "a land choice above all other lands." Now Ezekiel xx. 6, 15, tells us that Canaan, the land where God was leading his people Israel, "is the glory of all lands." If we believe the Bible, we must reject this Book: we cannot believe both. To every Mormonite, I would say, act the man—be honest to your convictions. You know that you cannot receive this nonsensical forgery as of equal authority with the Bible.

It also foretels that Jesus should be born at Jerusalem: "For, behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And, behold, he shall be born of Mary, at Jerusalem, which is in the land of our forefathers," (p. 227.) The Scriptures foretel and narrate the place of his birth as Bethlehem. (Micah v. 2; Matt. ii. 1.)

According to the same Nephi, he read the works of Shakespeare 2000 years before he was born: "The silent grave, from whence no traveller returns." (Page 55.)

It also contains many self-contradictions: "And behold, I am called 'Mormon,' being called *after the land* of Mormon." (Page 443.) In another place he says, "And I, Mormon, being a descendant of Nephi, and my father's name was Mormon, I remembered," &c. (Page 497.)

A false prophecy: "And now it came to pass in the *eighty and sixth* year," (page 422,) * * * "Samuel, the Lema-nite, did prophecy a great many more things which cannot be written. And behold, he said unto them, behold I give unto you a sign: for *five* years more cometh, and, behold, then cometh the Son of God to redeem all those that believe on His name." (Pages 425-6.) "Now it came to pass that the *ninety and first* year had passed away, * * * and they began to rejoice over their brethren, saying, Behold the *time* is past, and the *words of Samuel are not* fulfilled." (Page 432.)

So that, according to its own admission, its pretensions are false. "O that men were wise, that they would consider these things." "I speak as to wise men; judge ye what I say."

Again. The general inaccuracies, bad grammar, and great blunders, both of the Book and style, render it the meanest and

most contemptible in the English language: it is very unlike a book of God. Listen to a few of the expressions with which it abounds. "*We are a descendant of Joseph.*" "*Ye are like unto they.*" "*The Plates of which hath been spoken.*" "For a more *history* part are written upon my other Plates." "And *I saith* unto them." "The Lord remembereth all *they.*" "*I who ye call your King.*" "*Do has ye hath* hitherto done." These, with many more expressions that might be collected, present, on their very face, the most evident marks of ignorance, knavery, and dishonesty.

Such expressions, also, as "Salvation is free,"—"Your own eternal welfare,"—"Satisfy the claims of justice,"—"The sword of justice,"—"The sacraments," &c.,—all *modern* terms, which were *not in use till ages after* the commencement of the Christian era, are represented as being used *500 and 600 years before the Christian era commenced.* These extracts are from the Book of Mormon, *fairly* quoted, without being *garbled* or misrepresented, and I invite the severest scrutiny as to their genuineness and authenticity; nay more, I defy any Latter Day Saint in England or America to disprove them.

And in addition to all the above is the ungodly character of Joe Smith. From the age of fifteen years he seems to have begun his satanic career: his whole life was one of deception. Some of the foulest blots chargeable upon man, were brought home to him,—swearing, lying, drunkenness, perjury, adultery, &c.; and at the very time when he lost his life by the rabble, he was convicted for sedition and rebellion against the state. All these things are incontestibly proved against him. Surely, such an one is not the man that a just, a good, and a holy God would choose to be His prophet upon earth! Nay, is it not most remarkable, that while the Christian Church is warned again and again of false Christs and false Prophets that shall arise and work miracles, to deceive, if possible, the very elect, not one single word is recorded that any *true* prophet shall arise "with signs and wonders." To me, this is most satisfactory. But we are told in Rev. xiii. 11, &c., that one of the many signs of "the beast,"—the "man of sin" in the latter days,—is, that he shall pretend to miracles: he shall aim at these things, that he may draw followers after him. I am not saying that this is Joseph Smith; but I do say, that, as Scripture informs us the man of sin, and the apostacy of the last days, shall assume various forms and characters, Joe Smith and his imposture is one of those features, and that it becomes every person seriously to consider what shall be the end of these things. "This know, also, that in the last days *perilous times* shall come.." (2 Tim. iii. 1.) "For the time will come, when they will not endure

sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears : and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. iv. 3, 4.)

Before I conclude, I have one more remark to make on the new order of the priesthood. In the book of "Doctrine and Covenants," provisions are made for two priesthoods—the Melchisedec and the Aaronic. I am not aware that it anywhere states how the Melchisedec priests were appointed ; but, on page 74, with reference to the Aaronic, it is said, "No man has a legal right to this office, to hold the keys of this priesthood, except he be a *literal* descendant of Aaron." It is clearly impossible for any man to trace his genealogy to Aaron. I have conversed with Jews, *but I never met with one* that disputed this fact ; and it is not believed, even among the Jews themselves, that any of them can determine the tribe to which he belongs. But, even if they could, what then ? Does it prove that the Mormonite *pseudo*-Aaronic priests belong to the family of Aaron, and are, consequently, the only men that can pretend to take upon them his priesthood ? It proves no such thing. Now, the apostles and elders of the Mormonites are not Jews, but for the most part Americans ; and if they were, it would make nothing for them : the utter impossibility of ascertaining whether they descended from the family of Levi, Judah, Dan, Joseph, Benjamin, or "even Aaron, if they like it better," would still remain.

I think I have said enough to convince any honest man that the "Book of Mormon" could not be placed side by side with the Bible. It is impossible, consistent with reason, to hold the two as of equal authority. But, supposing that this might be done, does it bring forth any new truth affecting the salvation of man's soul and his relation to God ? Not one : but it corrodes and spoils the beauty and brightness of those already revealed. It is an awful excrescence on the truth of Christianity, pulling it down as a millstone to pamper the wickedness of fallen man. It strikes at the root of all evangelical religion !

And what, reader, is the conclusion to which thou hast come ? Art thou convinced of the absurdity, the folly, and ridiculous nonsense of such a Book ? Dost thou *now* believe it to be a revelation from God at all ?—much less as of equal authority with the Bible ? No reasonable person, with his eyes open, can come to any other conclusion, than that it is a gross forgery, and that the witnesses to it are sworn deceivers. It bears the marks of imposture from beginning to end.

I have frequently called upon Mormonites themselves to establish its claims to be a revelation from God ; and after the

most wiley attempts, they have failed in doing so: but with the ignorant, careless, indifferent professors of religion, with which our age unhappily abounds, they succeed in glossing it over to such an extent, as to draw them aside. I know instances where this impious Book has been kept out of sight altogether, till the unfortunate dupes of their deception have been so far initiated into the system as to find it difficult, from the taunts and persecutions to which they are subjected, to return back. Is not this a betrayal of their own confidence in such a Book? What does such conduct resemble? I have often been in conversation with them, and, from what I have seen and heard, I have been driven to the conclusion, that a man is no longer *reasonable* after he becomes a Mormonite, and therefore it renders him unfit to occupy his position in a christian community. It would be easy to shew how it paralysed the mind, blunted the intellect, prostrated the understanding, dimmed the faculties, and destroyed all those noble, moral, intellectual, and Christian principles which raise *man* in the scale of civilization, and qualify him for enjoying all the private and social duties of life.

We receive the Bible as a revelation from God on evidences the strongest that can be produced for any book in the world, both *external* and *internal*. Reader, are you willing to receive the Book of Mormon on the same authority? It has no claims to be received as such: it is full of lies, contradictions, and absurdities. The men who profess to bear testimony in its favor, cannot be trusted. The only alternative, then, is to spurn it away from you, as unworthy of your credit.

The authority of Scripture is full and complete. Read it with care, and with a desire to learn its sacred truths: and as you read, think of God's promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 11.) "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. iv. 12.) "The entrance of Thy words giveth light; it giveth understanding unto the simple." (Psa. cxix. 130.) "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." (Prov. vi. 22.)

"Take heed *what* ye hear." (Mark iv. 24.) "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 8.) "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 21.) "For we have not

followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." (verse 16.)

I ask you, finally, to pity those deluded souls who are being led captive by the devil. Pray for them. Pluck them as brands from the burning. Warn them of their sin and danger. Tell them of Jesus Christ the true and *only* prophet of the true church ; by whom alone, and through whom, they can obtain the remission of their sins, and the pardon of that God whose Word and whose Spirit they have so awfully resisted.

Reader, ART THOU IN A STATE OF GRACE ? " Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 31.)